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44. 212.



A

MANUAL FOR CHRISTIANS

PREPARATORY TO

CONFIRMATION.

AND

COMMUNION.

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ADVERTISEMENT.

I HAVE written this little Manual for my younger parishioners, to supply a want which I have felt for some years. It is published for the benefit (if God will) of any who may have experienced a similar want, and may think this at all likely to supply it.

W. J. I.

Brompton, Middlesex.



- I. On being made Christians in BAPTISM.
- II. On continuing Christians after Baptism.
- III. The Instruction of Christians.
- IV. Prayer.
- V. Divine Gifts.
- VI. CONFIRMATION.
- VII. THE HOLY SACRAMENT.

“ Not by works of righteousness which we have done, but according to His mercy He saved us, by the WASHING OF REGENERATION and RENEWING OF THE HOLY GHOST, which He shed on us abundantly, through JESUS CHRIST OUR SAVIOUR.”—*Tit.* iii. 5, 6.

AN ADMONITION.

IF you are desirous of attaining Eternal Salvation, and have determined, by God's grace, to proceed earnestly in the only way that leads thereto; before all things collect your thoughts with seriousness, and kneel down and pray for that help without which you will surely fail to secure the Crown of Life.

And first,—in memory of the past, which you have deeply to repent of,—begin your Prayers by saying over

THE LI. PSALM.

“Have mercy upon me, O Lord, after Thy great goodness;” &c.

Then seek for wisdom from above, and instruction in the Divine Will, by reading various portions of

THE CXIX. PSALM;

and saying this Collect,—

O God, the King of Glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom of heaven; I beseech Thee, leave me not comfortless; but send Thine Holy Ghost to comfort me, and exalt me unto the same place where our blessed Saviour Christ hath gone before, Who liveth and reigneth with Thee and the Holy Ghost—ONE GOD—world without end. Amen.

OUR FATHER, &c.

Then conclude with the first eight verses of the
V. PSALM; OR PSALM CXLIII.

A

M A N U A L,

&c.

I.

1. *Question.* Are you a Christian?

Answer. By GOD's grace I am.

2. Q. When did you become so?

A. At my BAPTISM.

3. Q. What manner of Baptism did you receive?

A. I was "sanctified and cleansed with the washing of water BY THE WORD."

4. Q. Do you know the words which were said at your Baptism?

A. Yes: "I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST."

5. Q. Is any thing more required to make Baptism perfect?

A. No. Water and the proper words, are the Essentials of Baptism.

6. Q. But are not Christians at their Baptism, or Christening, signed with the Sign of the Cross ?

A. Yes ; for a Token of the holy warfare in which they engage to "*continue* UNTO THEIR LIFE'S END;" but this is an addition to, and not a necessary part of, Baptism.

II.

7. Q. Do you, then, desire to continue a Christian, as you were made by this grace of God ?

A. I do earnestly desire so to abide in the Faith.

8. Q. Are you able by your own power so to continue ?

A. No ; I am not.

9. Q. Are you able, by the grace of Baptism alone, so to continue ?

A. Surely not, after infancy.

10. Q. Has God provided any means to enable you so to continue ?

A. I thank God, through Christ our Lord, that HE gives us in His Church every Means required for Everlasting Life.

11. Mention the Means so given.

A. These three, principally ;—INSTRUCTION, PRAYER, and DIVINE GIFTS.

III.

12. Q. What is the necessary Instruction for every Christian?

A. The Creed, the Lord's Prayer, the Ten Commandments, and "the Church Catechism set forth for that purpose."

13. Q. Are there any other instructions required by Christians?

A. All Holy Scripture is profitable for instruction; and it is a duty of all Christians to read and meditate thereon, so far as they are able.

14. Q. Does the Church mention any other instruction for her baptized children?

A. Yes; the CHURCH'S ¹ Sermons are to be heard; and there are other means which "the Christian ought to use to his soul's health:" such as holy books, and godly conversations.

15. Q. If, then, there is so much to be learned by those who have opportunity; Why are the Creed, the Lord's Prayer, and Ten Commandments peculiarly called "the necessary instruction of Christians?"

A. Because they are the sum and substance of our holy religion; and should be known by all above the age of infancy.

16. Q. Do you know and understand, then, these essentials of religion,—the Creed, the Lord's Prayer, and the Ten Commandments?

¹ Matthew xviii. 17.

A. I have learned them all; but only understand them in part. (1 Cor. xiii. 12.)

17. Q. How may you grow to a better and better understanding of them?

A. By holding fast their "form of sound words," and by continual study of the Church Catechism all my life long.

18. Q. By what Means may all our Instructions be perfected?

A. By PRAYER.

IV.

19. Q. What is the pattern of Christian prayer?

A. The LORD'S Prayer.

20. Q. What are the benefits of Prayer?

A. These two: it raises the soul towards God, and brings down blessings from God.

21. Q. What is the most blessed place where all Christians ought to pray?

A. The CHURCH OF CHRIST, or HOUSE OF GOD: as it is written, "My house shall be called the HOUSE OF PRAYER for all nations."

22. Q. What also is a proper and acceptable place of Prayer?

A. Christ said, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret."

23. Q. How may we best "learn to pray?"

A. In the way CHRIST taught His disciples ; namely, by using a holy form of Prayer.

24. *Q.* Is it possible to continue a Christian without constant prayer ?

A. It is not possible, after infancy.

25. *Q.* How are our prayers and instructions further made effectual ?

A. By DIVINE BLESSING, or BENEDICTION.

V.

26. *Q.* What do you mean by “Benediction?”

A. A Gift of Blessing, or of Grace, from God.

27. *Q.* How are these Divine Gifts imparted to us ordinarily ?

A. In two ways ;— 1st, Through works or acts of ourselves ; 2nd, Through persons and rites of Divine appointment.

28. *Q.* Through what works or acts of ours does God give us Benediction ?

A. Not only through Prayer, as beforesaid ; but also through Fasting, Almsgiving, Mercifulness, and whatever other “acceptable” deeds He may enable us to perform.

29. *Q.* What Persons has God appointed as Means of Benediction, or conveying of Gifts, to Christians ?

A. His Ministers ; that is, “faithful men,” sufficiently taught in the Church, who have

had a charge committed to them to teach others, by the putting on of the hands of a Bishop. (2 Tim. i. 6; ii. 1, 2.)

30. Q. Through what Rites of Divine appointment does God give us Benediction?

A. Through the Sacraments of Christ, and the Ordinances of the Church.

31. Q. How do we commonly receive Benediction, after Baptism?

A. Through all the Divine Offices of the Church; that is, by the due administration of God's Word and Sacraments.

32. Q. Can those who are baptized expect God's blessing, if they neglect these Ministrations of His Church?

A. No; they never can, after they have passed the age of childhood.

33. Q. By what Ordinance of Christ's Church do we first receive special grace, after Baptism, to perfect us as Christians?

A. CONFIRMATION, or *Sealing "with the Holy Spirit of promise."*

VI.

34. Q. What is the special grace of "Confirmation?"

A. The renewal of our spiritual strength by THE HOLY GHOST THE COMFORTER.

35. Q. How is Confirmation performed?

A. By “laying on of the hands of the Bishop,” with Apostolic blessing.

36. *Q.* Is this Grace which then *confirms* the Christian, in itself sufficient to insure his salvation ?

A. No. He must thenceforth work out his own salvation with fear and trembling ; in obedience to the Spirit of Grace so given him.

37. *Q.* What are the gifts of the Holy Ghost imparted in Confirmation ?

A. These seven : the Spirit of Wisdom, of Understanding, of Counsel, of Ghostly strength, of Knowledge, of Piety, and of Godly fear.

38. *Q.* Why are they called *seven-fold* ?

A. Because they contain all Christian perfection.

39. *Q.* Do all baptized persons need this Gift of God’s Spirit ?

A. Yes, all beyond the age of childhood.

40. *Q.* Why do they need it ?

A. To “perfect what is wanting” in them, by defect or decay of Baptismal Grace or holiness ; and to give them strength to “continue CHRIST’S for ever, and daily increase in His Holy Spirit more and more ;” and to become prepared for receiving the MOST HOLY SACRAMENT.

41. *Q.* Do Christians take upon themselves any more at their Confirmation than is binding on them by the vows of their Baptism ?

A. No: they only pronounce for themselves those vows which are already binding on them as baptized souls.

42. *Q.* And, after Confirmation,—To what High Privilege must Christians next proceed, that they may at last “receive the end of their Faith, even the Salvation of their souls?”

A. To the partaking of “THE BODY AND BLOOD OF THE LORD,” in the Lord’s Supper; according as it is written, “Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day.”

VII.

43. *Q.* By whom can the Sacrament of the Lord’s Supper be administered?

A. By the Priest alone.

44. *Q.* But does not the Bishop also administer this most Holy Sacrament?

A. Yes; because *he is a Priest* as well as a Bishop; for Bishops contain all the ministry of the Church in themselves, and by them other men are made to be Ministers.

45. *Q.* But who first made Bishops?

A. The Apostles, who were sent and authorized by Christ, when He came down from heaven, “to do the will of His Father.”

46. *Q.* In what way, then, are Priests able to impart to Christians the mysterious Gift, which

Scripture calls "the Communion of Christ's Body and Blood?"

A. In the same way that Christ Himself did it; for they only follow and repeat CHRIST's actions and words at the time of His instituting this Mystery of His death.

47. *Q.* Is what Christ did when He shed His blood for us on the Cross repeated, or does Christ suffer again?

A. No. "In that He died, He died unto sin *once*;" and therefore His actions, or sufferings, or death on the Cross, cannot be imitated or repeated; yet "His death is shewed forth until He comes."

48. *Q.* When did Christ institute this Blessed Sacrament?

A. At the "Last Supper," the night before He died; so it is called the "LORD'S SUPPER." It has also other names:— as the Eucharist or Sacrifice of Thanksgiving, the Breaking of Bread, the Communion, the Cup of Salvation, and the Cup of Blessing.

49. *Q.* How did HE do this? — are HIS actions on that occasion recorded?

A. Yes; they are recorded very exactly in the Gospels and by St. Paul.

50. *Q.* How can the minister of the Church, as has been said, follow Christ's example in consecrating and imparting this Mystery?

A. He repeats, not in his own person, but as

“in the person of Christ,” what HE did and said at the Last Supper, as He gave commandment.

51. Q. What are the outward forms of this Holy Sacrament?

A. Bread and wine.

52. Q. What is the inward grace, or mystery, of this Sacrament?

A. The Body and Blood of Christ, which are “verily and indeed taken and received by the faithful.”

53. Q. Is this Holy Sacrament designed for all CHRIST’S people?

A. Yes: for all, confirmed and arrived at years of discretion, who are striving to live soberly, righteously, and godly, in this present evil world, having “a lively faith,” and being in charity with all men.

54. Q. If the unfaithful venture to take this Sacrament, what is the consequence?

A. Though it be very perilous to neglect so Blessed a Mystery, it is even more perilous to come to it unholily; for they who thus approach IT, “do not discern the Lord’s Body,” nay, they often *deny* IT; and “provoke GOD to plague them with divers DISEASES and sundry kinds of DEATH.”

55. Q. Is then our Lord’s *natural body* present in the Holy Sacrament as it was on the cross?

A. No¹. He hath "ascended into heaven, and sitteth on the right hand of God; from whence He shall come to judge the quick and the dead."

56. Q. In what manner, then, is HE there present?

A. Sacramentally and most truly, in a "Divine mystery."

57. Q. How are we to believe this?

A. Humbly on Christ's word,—“This is my Body;” knowing surely that He is Almighty God; and that HE has “taken the manhood into God.”

58. Q. What benefits do we receive by this Blessed Sacrament?

A. Christ dwelleth in us, and we in Him; and if Christ be in us and with us, there is for us pardon and peace, the strength of grace now, and the germ and promise of the resurrection of our bodies after death, and everlasting life with HIM, Who liveth and reigneth with the FATHER and the HOLY GHOST—ONE GOD. To Whom be glory for ever. Amen!

² A “natural body,” or any *sensible object*, could only be “locally” present; but the *place* which now contains Christ's sensible body is the heaven of heavens, as is said in the Creed.

Christ in the Holy Sacrament is not confined within the forms of space and time. (Sum. Th. 3, q. 76.)

So, after the last Rubric of our Communion Service, it is said, “*The natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.*”

AFTER CONFIRMATION,

And on every occasion of receiving THE BLESSED SACRAMENT, it will be profitable to repeat the

CIII. PSALM.

Praise the Lord, O my soul; and all that is within me praise His holy Name, &c.

After which, add this Collect,—

Mercifully assist me, O Lord, who have this day received Thy Divine unspeakable gift, and vowed a vow unto Thee, the Mighty God of Jacob, and Father of our blessed Lord and Saviour, and dispose the way of Thy servant towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, I may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. To Whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

OUR FATHER, &c.

THE END.







